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tion of all the overgrowths and accretions which have been gathered about it by its being applied in special fields under special circumstances, and seeks to set forth the theory in its purest and most general abstract form. Every form of it, therefore, must be traced back to a common root, to some ultimate principle, appearing in the end as a piece of purely formal, logical philosophy. To give to his expressions greater exactness, he has employed mathematical theorems throughout, the subject being one which from its quasi-statistical character readily lends itself to such treatment. As to the contents of the little book, we have a brief and general retrospect of the ancient theories of selection, a brief review of its history through Malthus, Darwin, Wallace, Roux, and in some of its more allegorical extensions to the domain of chemistry, astronomy, geology, etc. In the second chapter the author proceeds to the enunciation of a purely deductive theory of selection where he applies mathematical analysis. As the result of all this philosophical and mathematical analysis we have the following, rather empty outcome, which scarcely seems to contain more than is contained in the current definitions of the theory; to-wit:

"By the side of existing adapted forms, that is, forms capable of existence, "there always arise or arose many non-adapted forms, by the side of the prizes in "the lottery of life, many blanks. Only on the submersion of the forms incapable "of existence is the existing degree of average adaptability reached. The principle "of 'progressive' selection presupposes that the newly originating forms should "show as regards already existing forms both conservative and variational tendencies—in which case we have unrestricted progress."

The discussion itself, of course, being conducted with reference to definite facts, is more rich in associations and suggestions than this bald formula. The upshot of the whole book is that evolution is reducible to three principles: (1) a conservative principle; (2) a variational principle; and (3) a principle which makes against retrogression, which principle is essentially selection. Selection with conservation and variation are the condition of unlimited progress. The author finds here the foundations of an evolutionist philosophy which he proposes to develop in a later work.

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VORLESUNGEN ÜBER DIE MENSCHEN- UND THIERSEELE. Von *Wilhelm Wundt*.

Dritte, umgearbeitete Auflage. Hamburg und Leipzig: Leopold Voss. 1897.

Pages, 519.

The great value and popularity of Professor Wundt's lectures on Human and Animal Psychology is evidenced by the exhaustion of the second new German edition within the relatively short space of five years. Our readers will remember that the present work of Professor Wundt is a complete re-elaboration of one of his earliest youthful publications (1863) and that although bearing the same title it is practically a new work. The second German edition of the work has been translated into English by Mr. Creighton and Mr. Titchener of Cornell University, and

is published by The Macmillan Company. The third German edition is essentially the same as the second with respect to arrangement, but it has been carefully revised and in many places extended and improved, particularly in the chapters on Feelings, Emotions, Will, and Time. For details regarding the method, contents, and purpose of the work we refer our readers to the excellent review of the second edition by Professor Shorey in Vol. III., No. 2, of *The Monist*. All students of psychology should have and read Wundt's Lectures, for as the production of the most eminent living psychologist they are one of the best general introductions to psychology that exist. It is greatly to be regretted that the publishers have not supplied an index to the new edition, but it seems that nothing short of an Imperial edict will induce German publishers to make a systematic practice of this. If it could be done, humanity would be far more benefited than by any scheme of Chinese conquest or foreign colonisation.

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PSYCHOLOGIE ALS ERFAHRUNGSWISSENSCHAFT. Von *Hans Cornelius*. Leipzig: B. G. Teubner. 1897. Pages, 445. Price, 10 Marks.

Dr. Cornelius has written a very promising work, to judge from the remarks on "Method" which he has prefixed to his expositions. His book does not profess to be a complete enumeration and presentation of the facts of psychology and of the theories which have been advanced in explanation thereof, but its object is rather that of establishing a sound epistemological foundation for the science, or of giving a purely empirical theory of psychical facts to the entire exclusion of metaphysical hypotheses. At the basis of his considerations he has laid the methodological principles of Kirchhoff and Mach by which these inquirers replace the metaphysical ideas of physics by empirical conceptions merely epitomising the facts. According to this view, and according to the conception that explanation is only simplified and compendious description of facts, the author defines the object of psychology to be the completest and simplest possible compendious description of the *psychical* facts. This science should not begin with abstractions or hypotheses but only with direct and actually *lived* psychical experiences. No notion is admissible of which the fundamental psychical facts cannot be pointed to in experience. He compares his method to that which Hume pursued in his chief work, and with James's classical analysis of the stream of consciousness. In so far as his expositions are a theory of knowledge, they are largely in harmony with the inquiries of Avenarius and Mach. Kantian points of view are also present. At variance with the axioms of the author's thought are also the atomistic, the associational, and cerebral psychologies.

The work is divided into seven chapters, with an Introduction. In the Introduction the facts of the psychical life, as Dr. Cornelius conceives them, are stated as those of any other science would be, alone and for themselves and without reference to material processes. The first chapter then considers the elementary facts of the stream of consciousness, inventories the contents of consciousness, discusses